

A 2
B R A N D,

TITIO EREPTA. *694. R. 14*

On the fift day of Nouember last,
2
before the Honourable Lordes of his
Maiesties Priuie Councell, and the graue
Iudges of the Law, &c. this Sermon

P R E A C H E D

By the Reuerend Father in Christ, *William, Bailow*
Lord Bishoppe of Rochester. *R*

Nigra sum, sed formosa filia Ierusalem. Cant. i. 4.



LONDON

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1607.

B R A N D ETTING

On the 1st day of November last
before the Honorable Lord of his
Majesty's Privy Council and the
Judges of the said Court

P R E A C H E D

By the Reverend and Learned Minister, William
Lord Bishop of Exeter, translated: before
Nigrahun, Esq. Master of the Court. Cant. 1. 4.



LONDON
Printed by John Widdowes, at the
1807



To the Kinges most Sa- *cred* MAIESTIE.



Great Kings haue
vouchsafed poore
presents from mean
persons: a poorer
or more base then
TITIO, a Brand,
a Cole-Brand, ne-
uer King accepted,
because no *slayed* Subiect durst euer offer
it; and yet I must. Not for that I dare
doe it, yea, I dare not but doe it. For
what am I, that I should either gaine-
say, or delay to execute the commaunde
of so great a Monarch, and my most gra-

The Epistle Dedicatorie.

cious Maister? Perhappes my obedience in performing your pleasure, will not counter-balance this presumption, in fronting it with your *Highbnes Name*; because, published it might haue beene, and yet not aspired to so glorious a *PATRONAGE*. If that bee the offence, I humbly craue pardon, (onely of your *Maiestie*). For this being a *BRAND*, fitte matter for fire to worke vppon, and my case as the *Prophetts*, *Iaceo inter ventes*, I lue among men, that are set on fire, whose teeth are darts, even those *Igneatela*, *Ephe. 6*: for the tongue is inflamed by Hell, saith Saint Iames): to whose protection, should I rather submit it, then to HIS, whose gracious countenance, like vnto that *Angels roscidus flatus*, in the midst of the furnace, shall so keepe it, that the most fiery spirit shall not touch it to scorch it. Since therefore it pleased your *Maiestie*, (*most dreade Soueraigne*) to commaund the diuulging thereof, I, here in the

Pla. 57.

Eph. 6

Dan. 3.

dnet,

The Epistle Dedicatorie.

duety of a Subiect, and in all humilitie,
as becommeth a Christian, offer it to your
Highnes, wishing that it may aunswere
the report, which those worthy Perso-
nages of great Honour and Wisedome, who
were present and heard it, vouchsafed
to afforde it. If your Maiestie in the
depth of your iudgement approue it, it
neede not feare the censure of any. For
why? I neuer yet heard. But I must
stay my selfe, least that your Maiesties
due praises (such is some mans hap) be as
they are, by many, accounted for vndue-
flatteries. My prayers I trust shall not so
bee; namely, that seeing the Highest King
hath graunted vnto your Maiestie, as vn-
to Salomon, a *LARGE HEART*, re-
plenished with all, capable of more then
Royall Endowmentes, it woulde please
him to increase his Graces in you, to pro-
long your daies among vs, and to giue
vs thankfull heartes for the fruition and
affections loyally seruiceable to the
plea-

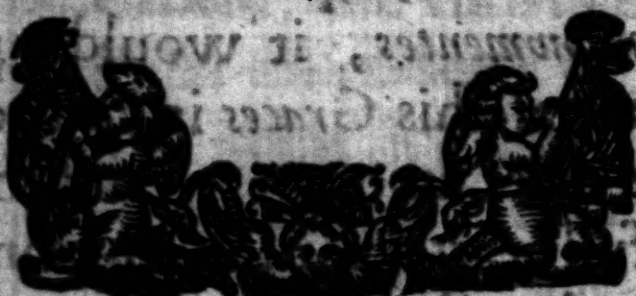
The Epistle Dedicatorie.

pleasure of so wise, so Learned, so Gracious,
so Religious a King, whose
unworthy servant I am, euen

**YOUR MAIESTIES poore
Chaplein,**

VV. R OFFENS.

*Non omne quod nigrum est, contumeliosum
deforme est. Bern. in Cant.*



The Prefate to the text.



Zach. 3. 2.

Nonne Iste, Titio, ereptus ex igne?
Is not This, a *Brand*, snatcht
out of the fire?



Great deliuerances to haue per-
petuall remembrances, both
Heathen in their *Stories* shewe
it visuall, and *God* in *Scripture*
inioynes it necessarie. (*Cane* *ne*
obliuiscaris, is thrice repeated
in one *Chapter*, concerning the
deliuerance from *Egypt*.) And

those memorials were of two sorts, both *Mute*
and *Vocall*: for *Mute*, first, those which the *Scripture*
calleth *Libros Monumentorū*, *Hest. 6. 1.* as *Chronicles*,
Annals, *Ephemerides*, and *bookes* of record (for
Bookes are dumbe *Schoole-masters*, say *Gellius* and
Plutarch) secondly, those which the *Scripture* cal-
leth *Acervum testem*, or *Cumulum testimonij*, *Gen 31*
47. Trophe and *Pillars* erected for posteritie; where-
on oftentimes they fastened the name, or manner of
their deliuerance, as *Dauid* streightly enuironed by

Dent. 4.

Hest. 6. 1.

an. Gel.
Plutarch.

Gen. 31. 47.

Diuerse formes for solemnities.

1. Sam. 23.
28.

Deut. 16. 14

Iac. 5. 6.

Esa. 9. 4.

Amos 6. 5.

2. Sam. 6. 5.

1. Cor. 14. 7.

Psal. 47. 1.

Col. 3. 16.

Psal. 81.

Verf. 1.

Verf. 2.

Saul, who by an vnexpected message was suddenly pulled from him, erected a Pillar and called it *Petræam diuidentem*, a stone of separation, or diuision, 1. Sa. 23. 28. Thirdly, speciall daies selected for assemblies, either for extraordinary cheere, which the Scripture Deut. 16. 14. calleth *Epulas festiuitatum*; or exempt from ordinarie worke and trade, which the *Heathen* termed *Ferias*, vacant and idle daies; or spent in religious seruices, sacrifices, and killing of beasts, such as S. Iac. 5. 6. calleth *Diem maculationis*: vpon which, oftentimes they imposed the Name of the Deliuerance, as Esa. 9. 4. the day of *Madian*, signifying the ouerthrow of *Madian*, and the rescue of *Israel*, from their intended spoile. Nor did they vse onely these dumbe remembrances, but Vocall also: and they were both Artificial, as Amos 6. 5, *Vox psalterij*, the voice of the Organ, and all instruments of Musicke, which David 2. Sam. 6. 5, in one generall terme calleth *Ligna abietum*, the wood of firre trees. (for euen things without life haue a voice, saith S. Paul, 1. Cor. 14. 7.) and Naturall also, as Psal. 47. 1. *Vox melodia*, which S. Paul expresseth by particulars, Coll. 3. 16. *Psalmes* and *Hymnes* and *spirituall songs*. For with all these, were solemnized the Scripture Festivals, as Psal. 81. Sing wee merrily vnto God our strength, make a cheerefull noise to the God of Iacob, take the Psalm, there is *Vox melodia*, the voice Naturall verf. 1. Bring hither the Tabret, the merrie harp, with the lute, blow vp the trumpet, there is the voice Instrumentall, ver. 2. But these, though they haue in them, as S. Paul speaketh, *virtutem vocis*, the strength of voice,

1. Cor.

Our course futable to Scripture.

1. Cor. 14. 11. working strongly for the time, not vpon the senses onely, but euen the affections also: yet because they haue not *vocem virtutis*, a voice of power, (for that God reserues to his own voyce onely, Ps. 68. 34. *Dabit voci suae vocem virtutis*) therefore, in their feasts they inioined Gods voice also to be heard, by the mouthes of his Ministers; who in those solemnities, not onely like the Angel in this Storie, Chap. 1. 13. should viter *Debarim tobim*, *Debarim Nehummim*, Good words and comfortable: but, beeing maisters of the Assemblies, so Salomon calleth the, Eccl. 12. 11. thier speech shuld haue in it, especially at such times, both *Clauos* and *Stimulos*; Nailes, fastening in the most obdurate and forgetfull mindes, a deepe impression, with an horror of the enuyroning danger: and *gozdes*, exciting and prouoking the dullest affections to praise and thankesgiuing for the danger escaped, for the rescue made. Which very course our Church and State hath continued, point deuise, for this daies Memoriall, more then any other (it beeing more *extraordinarie* then any other) euen that, which Psal. 81, is for that *solemne feast* ordained and performed; both *statum diem*, a set day whereon to meete, vers. 3. and *statutam legem* a statute Law, which inioyneth the meeting vers. 4. VVith vs an Aete of Parliament for this day, prescribing in some sort, the manner of the celebration (futable to the custom of each seuerall place) both with mute and dumbe Memorials, as ringing, string, feasting, &c. and with vocall also, singing of Psalmes, sounding of Organs, winding of Cornets, with other instruments:

1. Cor. 14. 11

Psal. 68. 34.

Zach. 1. 13.

Eccl. 12. 11

Psal. 81.

Vers. 3.

Vers. 4.

Occasion of the choise of this text.

Psal. 118. 15

and, which is the chiefe of all, *Gods voice* to be heard by the *preaching* of his word, that so in the *Assemblies* of the righteous, there may concurre that which *David* commendeth in the *Tabernacles* of the righteous *Psal. 118. 15*, *Vox Iubilationis*, & *vox salutaris*, The *voice of melodie*, to expresse our ioy and thankfulness: but withall, *Vox salutis*, a *voice* which may describe both our *Temporall safetie* from the *deadly blow* in this life: and *vox salutis*, which may helpe also to the furtherance of our *Eternall safetie* for a better life. To the effecting of both which, I haue chosen this scripture,

Zach. 3. 2.

Is not This, a Brand, snatcht out of the fire?

Cant. 1. 4.

A *base* subiect, ye may thinke, and a *drie* matter to worke vpon [*a Brand, a cole brand*] yet as *base* as it is, most of the *auncient Fathers* make our *Sauour Christ* this *Brand* (represented here in the person of *Iehoshua*) scorched with malicious reproches, and such diuellish pursuites followed, which in the ende wrought his death; yet was raised againe, as *snatcht* out of his graue, and the *fierie iawes* of *Satan*, when he thought hee had him surest, to haue deuoured him. And the best of the latter *Diuines*, make the *Church of Christ* this *Brand*, described in the *Canticles* to bee *Blacke*, persecuted and in the worlds fight *burnt vp*; yet vnexpectedly rid from them all, and raised by the *Christian Emperours*, beyond all hope. But if by *Theologicall* application to our *spirituall Danger*, who were by nature and sinne *Brandes*,

ready

The fitnes thereof to our Occasion.

ready for *Hell fire*: and our *spirituall Redemption* by *Christ*, dispatching vs so *strangely* from that *fire*, I should discourse hereupon, it might so be made *vox salutis*, and *meditations* framed for our soules good. But by *Morall resemblance* of the *literall* storie to this *Dates* occasiō, I could choose, as I thought none more fitte. First, for the *vicinitie* to the danger intended, in the word *Titio*; VVee that were appointed to that *massacre*, as fit for it, as neere to it, as the *Brand* for, or to the *fire*. 2. For the *matter* and *nature* of the designed *murther*, in the word [*ignis*] a flagrant, a speedie, an vnpartiall combustion (onely the *qualitie* of the *fire* here wanteth: but that is no maruell, for in Scripture wee reade of *Gods fire* and *thunder*, but these *Diuel-thunder-claps* of *fire*, and *powder*, the *Holy Ghost* neuer heard of, for if the *Diuell* in the Bible raged with *thunder*, it was *ignis de Cælo*, as in *Iobs* case we see, *Iob. 1.* But this *under-ground fire*, this *Barrel-thunder*, the *Scripture-diuels* had no skill of.) 3. The manner of the *rescue*, that is in the word [*Ereptus*] a powerfull and an incredible *deliuerance*. 4. *Nonne?* The *memoriall* or *Sermon* made vpon it (for euery period of *Gods* own speech, (as this here is) is a well furnisht *Sermon*) wherein 3. things are obseruable. 1. A *commiseration* that *Iste* should bee *Titio*, such *Great* and *Excellent* men should be *Brandes*, the *Obiects*, the *Subiects* of such *fierie* designements. 2. An *Increpation* of *Satan* and his *complices*, that is, in the word *Ignis*; their mallice such, as not content till *Titio* be *Torris*, the *Brand* be set on *fire* to be brent to ashes. 3. A *Vine description*

This scripture accomodated to the day.

Verf. 1.

Zach. 1. ii.

Verf. 8.

Verf. 8.

Pfal. 126. 1.

Ezech. 22.

of the strange both *Daunger* and *Deliverie*, with a word, as well of deepe Impression, *Nonne ignis?* was it not a fearefull *daunger*? as of high admiration, *Nonne ereptus?* was not the *deliverance* strange? So that euery way it fits our case, vpon *this day*, in the chiefe circumstances: 1. For the time, the *furie* of *Satan enraged*, this combustion engined, (*Satan à dextris*, ver. 1.) here, when the message was returned Chap. 1. 11. *Ecce omnis terra habitatur & quiescit*: with vs, when our *Land* was multiplied, and wee had *peace* as well within our *owne borders*, as with *forraigne nations*. 2. For the persons; here *Zerobabel* the *Prince* of the people, and *Iehoshua* the *head* of the *Priest*: and ver. 8. *Socij utrinque*, the chiefe *Statesmen* (So *Ezra* calleth them) and assistants to them both: with vs, the *head* of our *Nation*, the *hope* of his *succession*, the *chiefe* of our *Priest*, and the most *principall* of *Choyse* for *Honor* and *Worship* in the whole body of the *Realme*. 3. Their *Escape* here, so straunge, that they are intituled ver. 8. *Viri prodigiosi*, or *portendentes*, *Monsters* rather than men: *Ours*, so miraculous, that it was *portenti simile*, rather to bee wondred at, then credited: In so much, that our selues were affected, as they here at their rescue from *Babylon*, Pl. 126. 1. *Facti sumus sicut somniantes*, we were like men in a *Dream*, wee could not tell whether wee had escaped or no, the *Plot* was so fearefull, the *Rescue* so strange. 4. Their *danger* escaped, *Fornax Ignea*, a *fierie fornace* (so is this *Captiuitie* of *Babylon* called, Ezech. 22.) *Ours*, *Fornix igneus*, a *fierie Vault*, which would haue caused both a present *Orbit*, & a future

Capti-

The partes and diuision of the text.

Captivity. Behold, saith S. Iames, 3. 5. how great a thing a little fire kindleth: and here you may behold, how much and fitte matter Titio, a Colebrand affordeth. But because this scripture is a peece of a Dialogue, betweene Iehouah and Satan, who were the principall Actors in this incounter. I will obserue first, Iehouah his wisdom, in permitting that Iste, such great men as Iehoshua heere, should bee Brandes, a matter so combustible, fitte fuell for fire. 2. Satan his malice, that he would haue these Titiones in igne, these Brandes set on fire. 3. Iehouah both his mercie and power, 1. in the Deliuerie: 2. in the manner thereof, Eripiendo, euen at the very pinch, and in the extreamest hazard to deliuer.

Iac. 3. 5.

Of these partes that I may speake to Gods glory, and to the furtherance of our thankfulness vnto his Diuine Maiessty, I shall desire you to ioyne with mee in humble and hartty praiers vnto our God so glorious, vnto our Father so gracious. In which Prayer, &c.

The praier.

IT is a *Soloecophanes* an appearance of ill construction in Grammer, that [*Iste*] should bee ioyned with [*Titio*,] and as great an incongruity in common sense, that *Men* should bee *Brandes*: yet he which called himselfe *Ashes* (and hee was no lesse man then *Abraham*, Gen. 18. 27.) aiming at the *element* whereunto his graue should reduce him, argued that the whole course of his life to his graue, was but a *Brand* burning, flaming, in the end to be consumed to *Ashes*. And no other it is in the opinion of *Dauid*, *for my dayes* (saith he) *vanish like*

Gen. 18. 27.

smoake

None but eminent men Brands.

*smoake, and my bones are dried up, sicut Cremium, as it were a Brand, Psal. 102. 4. Neither is this any disparagement for man to be thus meanely resembled; for a Brand is a thing substantiall, and of it there is some vse: but, as if there were neither substance, nor profite in man, David asketh, Psal. 8. 5. Lord, quid est homo? What is man? and answereth himselfe in his owne voice, Psal. 144. 5. Homo est nihilum quid, Man verily is a thing of nought; and therefore the holy Ghost vouchsafeth not euery ordinary man the honor to be called Titio a Brand, which is in scripture attributed to none, but either to whole States (as vnto Ierusalem, Amos, 4. 11.) or vnto great Princes, (as Esa: 7. 4. and in this place [Iste] Such as in this next Chap. ver. 14 are called Filii Olei, Zerobabel & Iehoshua, Princes and Priestes annointed: & qui Dominatori terre assistunt, Counsellors and States-men which supply Gods place, execute his lawes, and promote his cause' For what is in Man, as hee is a Man, that can procure an other mans enuie or treacherie? Haue they not all one father, saith the Prophet, Mich. 2. 11? If there be a generall equality, there is no matter for Enuie to worke vpon. Were all the Trees in the Forrest Figge-trees, or Oliues, or Vines, the Cedars of Lebanon neede not feare that same ignem de Rhanna, Iud. 9. 15. that fire out of the Bramble to deuoure them. Therefore as a Brand, by reason of the compolure thereof, being partim ignea, partim lignea, is more attractiue of flame, more capable of fire, then either a green sticke neuer scorcht or a perfect cole thorough burnt: So men, which
neuer*

Psal. 102. 4.

Psal. 8. 5.

Psal. 144. 5.

Amos 4. 11.

Esa. 7. 4.

Zach. 4. 14

Mich. 2. 11.

Iud. 9. 15.

Reasons and causes why they are so.

neuer were eminent either in place, or quality; or hauing been, haue lost both: are not so subiect either to *Satans* rage, or the malignity of his instrumentes, as they which are excellent in eyther. It is not euery stone that procures offence, but if it bee *Lapis angularis*, Psal. 118. 21. a corner stone, *In quo tota domus inclinata recumbit*, that is *lapis offendiculi*, the stone that causeth offence, Rom. 9. 22. Dig out that stone, at least digge at it. Not euery mothers childe is so narrowly watcht by the *Diuel*, but if the *Womā* clothed with the *Sunne*, trauell with a *Child*, that shall gonerne the whole earth with his scepter, him *Rufus Draco*, the red fierie Dragon, will eye at a pinch, that he may deuoure him, Apoc. 12. 4. To keep our selues to this Metaphor, if it be *Vdh*, an ordinary Brand, that is good for nothing but smoake, God almighty himselte will say, it is not worthy regarding, Esa. 7. 4. But if it bee *Audh*, as *Arias Montanus* reades it here, (the letters all one in both, but this vttered in a *Diphthong*) a master Brand, such an one, as it seems by him they vse in *Spaine*, and wee here, (where there wanteth an yron forke) for ordering the fire, to stirre it if it burne not fresh, to lay vp the wood if it be falne, to remooue that which is superfluous, to remble the ouen to trie whether it be hot or no, &c. As such a Brand is very subiect to catch a flame, by reason of the oft imployments in the fire: So great Men, who by their place are to order both Church and State, and by their office must dissipare *Mala*, Prou. 20. 25. reprocue, censure, direct, execute, &c. are more obnoxious to be traduced and scortcht by the fierie spi-

Psal. 118. 21

Rom. 9. 22.

Apoc. 12. 4.

Esa. 7. 4.
Ari. Mont. in
Zach.

Prou. 20. 26.

What Brands Satan worketh vpon.

Prou. 22. 29.

Zach. 3. 8.

Iust. Mart.

Mat. 3. 17.

Gen. 39. 9.

Ier. 8. 6.

Eph. 4. 19.

Act. 9.

rits of *Satan* and his *Impes*, then those whom Prou. 22. 29. *Salomon* calleth *Chashukkim*, Men of *meane birth*, of *obscure place*, of no *employmentes*. As hee that walketh in the *sunne*, cannot shunne a blacke shadow to accompany him, whereas he that sits in the darke, yeeldes no reflection for incounter. We may see in the chiefe *Branch* (for so our *Sauour* is called vers. 8.) how it was made a *Brand*: so long as he was at his supposed Fathers occupation, Marc. 6. 3. *Nonne hic Faber?* and was a Carpenter employed, ἐπιλεκτροῖς καὶ ἀρότροις, as *Iustin Martyr* describes him, making of Bedsteads and Ploughes, on hee went without any impeachment: but no sooner was hee baptized, crowned with the *Holy Ghost*, and testified from *heauen* to be his fathers delightfull sonne, which was Mat. 3. 17, but presently in the very next words *Tunc ductus est*, he was euen then carried into the wil- dernes to be tempted by the *Diuell*. And this is the case in priuate persons (as true *Christians* by experi- ence finde in themselues) so long as a man giueth his members ouer to vnrighteousnes, to serue sinne, on hee shall goe without any incounter of *Consci- ence*, either *monendo* to forewarne him before hee commit sinne, to say to himselfe with *Ioseph*, Gen. 39. 9. *Quo-modo hoc faciam?* How should I commit so great a sinne? or *mordendo* to reprove him when he hath done it, with the *Prophets*, *Quid feci?* Ier. 8. 6, *What haue I done?* But on he shall goe, as a man with- out sense, to commit sin euen with greedines. But if once the Spirit of God strike at his heart, as that voiceto S. Paul Act. 9, *Quid me persequeris?* Why

doest

Satan his Ethikes and Politikes.

doest thou crucifie afresh the sonne of God, with thy wicked and vnrepentant life? If the *fire* of the *Holy Ghost*, the *spirit of Regeneration* be effectual in him, & make him to renounce sin, and to reform his life; then goes the *Diuel* to work (*Satā erit a dextris*) both without & within: without, setting vpon him those whom *S. Peter* calleth *ἡς ἐριζοῦται*, *1. Pet. 4. 4.* that shal howte at him as a strange thing: *What, the luxurious branch thus scorched? that young gallant a mortified conuert?* Within, that which *S. Paul* calleth *Legem membrorum*, *Rom. 7. 22.* his Lust and concupiscence rebelling, and boyling, and prouoking him more then before, making him as a man distraught: inso-much that *v. 19.* *what he would hee cānot do, & what hee wold not, that he shal do:* yea, which is worse, if *Satā* see him to be *Titio a Brand*, indeede capable of flame, inclinable to sorrow, hee will put fire to the sole, and a forrowing hee will set him, till he be burnt vp and deuoured with sorrow, *2. Cor. 2. 7.* These are *Satans Ethikes* in the priuate course of particular men, and such as are his *Politiques* also in the publique gouernement of *States*: for who are his *Brandes* there, whome hee endeouureth to set on fire? Vvee will goe no further then this *Story*. 1. *Zorobabel* the *Head* of the people, *Chap. 4. 6.* *Kinges* and *Princes*: 2. *Iehoshua*, *ver. 1.* of this *Chap.* the *chiefe Priest*, *Church Gouernours*: 3. *Socii utriusque*, *ver. 8.* *Counsellors of State*, *Chiefe Officers* both of *Church & Realm*; these are the *Brandes* thus fitted for the fire. But what is the attractive, to draw on the flame of *Satans* enuie, of *Satanical* treachery, to consume these

1. Pet. 4. 4.

Rom. 7. 22.

Ver. 19.

2. Cor. 2. 7.

Zach. 4. 6.

Ca. 3. 1.
Ver. 8.

Kings and Princes are Brands.

Zach. 4. 10.

Zach. 2. 5.

Nehem. 4. 1.

Zach. 2. 8.

more then others? wee shall finde them here also, two in number, 1. inward in themselves, their purpose and endeavour to *build the Temple*, to restore Gods worshippe, Cap. 4. 10: *Establishment of true Religion, a violent attractive of I reasonable plots.* 2. Outward in God, both that *Murus igneus*, Cap. 2. 5, in that hee is a *wall of fire*, to enuiron the *State* from *Tatnai* and *Sanballat*, Nehem. 4. the dangerous counterplotters and disturbers of the worke: as also that same *pupilla oculi*, verse 8. Gods louing fauor, [*Hee that toucheth you, toucheth the apple of mine eye:*] Nothing so enrageth Satan and his complices, as Gods speciall protection of a Nation, and his tender care ouer the *Gouernors thereof*. So yee see who are the *Brands*, and the causes, which so expose them to the flame. A word of each of these for explanation, and so forward.

1. Tim. 2. 2.

Iac. 5. 13.

Plutarch ex
Hesiod.

First, for *Zorobabel*, the *King* and *Soueraigne*: It is no maruaile, that to whom God hath given the *Principalitie* of our *Estates*, to them *S. Paul* would haue vs giue the *Principality* of our *Prayers*, 1. Tim. 2. 2: [*Pray for all men, first, for Kinges, &c.*] For if *S. Iames* rule bee good, Iam. 5. 13. *καταπαθεῖ τις; Is a man disquiet in mind? Let him pray;* Surely, *Kinges* haue need both continually to pray, and to be praised for, sithence that euen to be a *King*, is the minds *continuall disquietnes*. I speake not of euill *Kinges*, either vsurpers or impious, who haue their torment within them, an affrighting, and an affrighted conscience, which like a *curst wife*, (as *Plutarch* out of the *Poet* compares it) *ἵνατι ἀρετὴν δαλν*, burns with-

OUT

How Kings become Brands.

out a *Brand*, inwardly and inuisibly, or, which is the Prophetes Metaphor, Esa 57. 20. *Quasi mare feruens*, like the boiling sea, worketh & rageth, though there bee no wind stirring; that is, sayeth *Salomon*, are in a continuall feare, though there be no cause emergent, Prou. 28. 1: But euen of good *Kings*, and they most rightfully possesse: not Heathen onelie, who hauing felt the hazardes of a Crowne, made this their conclusion,

*Simul ista posuit Conditor Mundi Deus,
Odium & regnum.*

That *hatred* and *feare*, are vnseparable attendantes vpon a *Diademe*, which make it no happy (though a beautifull) attire, as *Philip* of *Macedon* saide: But scripture *Kinges*, and the best of them, *David*, at least one in his person and place, Psal. 89. 39. *Posuisti firmamentum formidinem, the place I thought surest, there I find most feare.* And this is one misery, saith *Salomon*, Eccles. 10. 9, which I haue scene, *Quod homo homini dominatur in malum suum, that a mans sovereignty procures his owne misery.* Particulars will demonstrate this. Is a *King* prosperous in his raigne, and are his Territories enlarged? it will be *Salomons* case, 1. King. 11. 21, *Hadad* and *Rezan* his neighbor Princes will enuie and maligne it; and so there is feare of an *Inuasion*. admits hee to his secrets, some not popularly applauded; or discōtents his subiects with some boone denied? there is *Rehoboams* case, 1. Reg. 12, *Ieroboam* one of his great *Lords* will make a great head against him, either to surprise his person, til his favorites be remoued, or rent the *State* by

Esa. 57. 20.

Pro. 28.

Seneca.

Philip Ma-
ced.

Psal. 89. 39.

Eccles. 10. 9

1. Reg. 11
21.

1. Reg. 12.

The state of kings and princes.

a diuision, till the request be satisfied, and there is feare of a *Rebellion*. Is there an *heire apparant* to succede? It may then be *Dauids* case, that his own deare *Absalon* shall steale the heartes of his subiects from him, 2. Sam. 15. 6, (*for many loue to adore the Sunne rising*) and then is there feare of a *strong conspiracie*, (so it is there called verse 12,) for *no insurrection* so daungerous, as where the next of blood is chiefe: at least, it may bee *Isaac* his case (for hee had within his limittes, a regall authority, as a *Patriarch*) that the elder sonne shall thinke his father liues to long, Gen. 27. 41. and then euery fitte of a feauer must be a *proclamation* of death. Is the *Successor* *uncertaine*, either through *orbity*, as in the case of *Ochoziah*, 2. Chro. 22. 9. *Non spes ultra de stirpe*: or *non apparant* in a *Multiplicity*? There is an other case of *Dauids*, 1 Reg. 1. 5. Some *Adoniah* or other will band for the crowne, before the breath bee out of the oulde mans body. Yea, euen in the best estate, and when hee is most at ease, if hee meane to sit sure, his grauest Counsellors will tell him, that hee must bee *Seruus populo huic*, 1 Reg. 12. 7. First, *Seruus* a *seruant*, and that is no *glorious estate*; then *Seruus populo*, a *seruant to the people*, and that is no *stately seruice*; thirdly, *populo huic*, to this *querulous people*, and in that *seruice* can bee no *contentment*: for then, let him conclude a peace with a Prince of an *other Religion*, it will proue *Iehosaphats* case, 2. Chro. 19. 2. and be said, as vnto him, *Wouldest thou helpe the wicked, and loue them that hate the Lord?* Dorth he, vpon iust reasons, either breake the peace, with whom he had

con-

As Kings, so priestes are brands

concluded it; or be at enmitie, vpon great iniuries offered, with a *King* whom the people approue, or trade withall, whereby, either charges for warre are leuied, or their trafique hindered? then it will be *Moses* case, *Exod. 5.21*, *Videat Dominus & iudicet*, *The Lord looke vpon you and iudge*, for you haue made our sauer to stinke before *Pharao*, and before his seruants, and ye haue put a sword in their bandes to slaie vs. To these fiers, to these feares and disasters, is this *master-Brand* exposed; in somuch, that some *Kings* haue a- uowed it, if Men knewe the hazzards annexed to a *Crowne*, they would not stoope to take it vp, if it lay vpon the ground.

Exod. 5.21.

We now come to *Iehoshua*, the second *Brand*, men of gouernment in the *Church*. As the case standeth now, neither their *eminence*, nor their *prehem- inence* such, as it neede feare any danger of riddance by death: and yet *Ierem. 11.19*, there is a plot laid to poison the *Prophet*; and *Act. 23.12*, there was a *Con- spiracie*, with a vowe, to kill *S. Paul*. But there is a two- fold fire, which hazzardeth this *Brand*; the first, that *Iud. 9.20*, *Ignis Shechemiticus*, the fierie spirits of *Disi- sion* and *separation*, which *vers. 23*, the *Holy Ghost* saith, is laid to, and kindled by an *evill spirit*: the other, that in the *2. Sam. 16.3*, *Ignis Shemeiticus*, fierie tongues & reprochful contumelies, which *Dauid Psal. 120.4* for the scorching heate thereof, calleth *carbones In- niperi*, the coales of *Iuniper*; the vulgar translates it *Carbones desolatorios*, a fire which laieth waste a mans good name. But what is in these *Brands*, that makes them, as *Salomon* speake th, *Carbones ad prunas*, *Prou.*

Ier. 11.19.

Act. 23.12.

Iud. 9.20.
Ver. 23.

2. Sam. 16.3.

Psal. 120.4

Pro. 16.21.

Two causes of prelates beeing Brands.

Prou. 26.21

Malach. 2.7
Ecclef. 1.18.

Psal. 58.9.

Hieron.

Nomb. 16.

Iac. 3.6.

25.21: thus combustible, thus attractive of these flames? for ought I can learn in scripture, two. *Scientia* and *prelatura*. we will goe no further then the first verse of this Chapter; *Iehoshua* is first a priest, and secondly an *High priest*: for the first, *the priests lips must preserve knowledge*, Malach. 2.7. *Et in multa scientia, multa est indignatio*, saith *Salomon*, Ecclef. 1.18. Much knowledge breedeth much indignation. Now *Indignation* is a fire, saith the Prophet, it will vex the partie whom it malignes, as fire vexeth the rawe flesh in the roasting or boyling. *Si aut fiscellam iunco texerem, aut palmarū folia complicarem, aut sudore vultus panem ederem*; were I a Basket-maker, or a garland winder, or of any base trade that should make mee sweat for the bread I eate, saith *S. Hieron*, *Nemo me morderet, nemo inuideret*, No man would maligne me, no man would traduce me; but now, that I giue my selfe to the studie and interpretation of the Scriptures, I am a *Divine*, a *Writer*, a *Preacher*, *Me obolescis notant*, I am scortcht coleblack with their *obliques*, & *obloquies*. And certainly so it is, the meanest *mechanicall* trades-man amongst vs, inioyes his vocatiō, with lesse enuie and regret, then the Minister doth (for, euē to be a priest, is reproach enough it self, in our times.) Secondly he is an *High priest*; his superioritie and Degree drawes on the first fire, for thither issueth the fiery blaste of *Corah* and his complices, *You take too much upon you*, *Moses* and *Aaron*, ought there not to bee a paritie in the priest-hood? And this fire as you know, and wee feele, hath set *Rotam nostrae generationis*, as *S. James* speaketh, into a Combustion. This *S. Paul* himselfe seemeth to

acknow-

Two causes, &c.

acknowledge, for no sooner had the Apostle, 2. Cor. 11. 28. declared his *Prelacie*, namely, that hee was *incumbred with the care of all the Churches*; but presently, in the next verse, as if hee had beene in the fire already, he crieth out, *Quis scandalizatur et ego non uror?* *Who is offended and I burne not?* which, because it cannot be vnderstood of *scandals actiue*, (for S. Paul was very warie of them, as appeareth, 1. Cor. 8. 13.) must be meant of *scandals passiue*, offences vniustly taken, for which S. Paul must smart, by the *scorching* calumnies of false brethren: and doubtlesse so it is, all the errors and abuses in the Church are laid vpon the *Prelates* and *Gouernors* of the same. Is the *Clergie* ignorant or dissolute? surely, the *Bishops* are too blame; for like old *Elie* 1. Sam. 2, through want of executing discipline, they suffer *Ophni* and *Phineas*, the inferiour *priests*, to make the Lords seruice & Religion abominable. Are they seuerer in punishing the *refractorie* & *disobedient*? the *Bishops* fault, it is the tyranie of *Diotrephes*, 3. Ioh. ver. 10. *Who loues to haue the preeminence, & thrust the godly brethren out of the Church*. Discharge they any publike seruice imposed by authoritie? they are *Carnalists*, *Time-servers*, *Mē-pleasers*, *Balamists*, preaching for *Preferments*. Thus are we *scorched* as blacke as any cole, and as the Apostle speaketh 1. Cor. 4. 9, as men appointed to death (that is, as *Brandes* prepared for the fire) *Spectaculam facti sumus*, wee are made a blazing spectacle vnto the world: and though, saith the Prophet, we neither offer, nor doe wrong, Ier. 15. 10, *Omnes tamen maledicunt nobis*, euery contumelious mouth

2. Cor. 11. 28

1. Cor. 8. 14

1. Sam. 2. 17

3. Ioh. ver. 10

2. Pet. 2. 15.

1. Cor. 4. 9.

Ier. 15. 10.

Counsellors and States-men are Brands.

Esa. 40. 13.

Plin. Iun.

Esa. 19. 14.

2 Sa. 16. 23.

2 Chro. 22.

4

Dion.

Plutar.

is open against vs. Neyther may the third sorte, [*Socij utriusque*] escape this branding fire. For, seeing it is Gods prerogative aboue all earthly *Kings*, to manage his affaires *without* the aduise of others; *Quis enim Consiliarius eius?* saith the Prophet, Esa. 40. 13, And that euen the wisest *Kings* (vnlesse they will, as *Plinie* said of *Domitian*, haue *elinguem Curiam*, a *Senate* for pompe not for direction, but do al alone) will and must haue some to communicate their secrets of *state* withall: let *these* look to it; for if the *counsels* they giue, whether in *spiritu vertiginis*, as the *Counsellors* of *Zoan*, Esa. 19. 14, mis-led by error; or in *spiritu veritatis*, vpon good groundes and to very good purpose, as *Ahitophels* to *David*, whose *counsels* were as the *Oracles* of God: 2. Sam. 16. 23: If, I say, they haue not successe to the generall expectation and wish, vppon *them* must the whole burthen of the euent alight; All errors in the *state*, cyther personall for the *King*, or generall for the *Realme*, heaped vpon *them* to their reproach, because it is supposed, and the spirit of God seemes to implice it, 2. Chro. 22. 4, that the *Soueraignes actions*, are according to his *Counsellors directions*. If therfore in that honourable ranke, there be either a *Mecenas* or an *Agrippa*, some one or two, to whome the *Prince* imparteth *iussumta*, the most inward, weighty, and secret affaires of the *State*, as *Augustus* to them two, *they* are sure (of all the rest) to bee most *Branded* and traduced, (for *Plutarches* reason, of *States-mens* ieopardies, I wil not mention, because I am perswaded, and know there are

none

Difference between Iehouahs tentatiōs & satans

none such with vs. v^z. that men of great imployment in State matters, being *αἰτίαι καὶ ὑποδοχῆς διδασκαλαί*, instructors and maintainers of disloyalties and treacheries, by their Otacousts and Intelligencers in other kingdoms, are themselves hazarded with the same instructions from other States. Thus much of the word *Titio*; wherein yee see, how men of plate and Quality become Brandes.

We now come *ad Ignem*, to the fire; But in the passage betwixt the Brand and the Fire, these 2. wordes giue me occasion to obserue out of the first verse, the difference of affection towards these parties, betweene *Iehouam ostendentem*, and *Satanam stantem*. God sheweth them *Titiones*, scorched & made blacke; but Satan telleth Iehouah, that a Brand is made to b: burnt, and therefore to the fire with them. *Sed increpet te Iehouah*, saith God himselfe, verse 2. *The Lord rebuke thee Satan*: which makes good the distinction betweene Gods temptation and the Devils. Iehouah is content that men (especially of such high place and worth) should passe through the fire, and bee tried with hazardes of daunger and obloquies of speech: but it shall bee *Iobs fire*, *Iob. 30. 30.* *ignis denigrans*, not *deuorans*, like the making of a Brand, black't in the outward part, but the inside scarce toucht: For though *Is qui foris est*, saith S. Paul. 2. Cor. 14. 16, our outside bee scorcht, yet *qui intus est*, our inward man is renewed day by day. which is a point of high wisedome in God, because these, either proditorious deuises, or prodigious plots, or malignant contumelies and imputations

Zach. 3. 1.

Verf. 2.

Iob. 30. 30.

2. Cor. 14. 16.

Why God suffereth Kings to be Brands.

2, Cor, 12. 7. should be vnto them, as that same *αὐτοῦ*, be it what
 it was, vnto S. Paul, 2. Cor. 12. 7. the *Angell of Satan*
 to keep them, least, as *his high Revelations*, so their
sublime and commanding places, should hoave them
 vp to a *surquedrie* in themselves, a *forgetfulnesse* of
 God, an *oppression* to their vnderlinges. For first,
 1. Reg. 10. 9. if al Kings could record the last part of the *Queen of*
Sab. her acclamation, 1. Reg. 10. 9, and remember
 that God hath placed them in their thrones, to doe *e-*
quity and righteousness, as well as the first part of her
 admiration, verse 4. 5, the *state* of their *Courtes*, the
statelines of their *pallaces*, the *multitude* and *order* of
 their *seruantes*, the *choise* and *charge* of their *diet*: this
 schooling or rather *scorching* them by *mallalents*,
 and *disastrous feares*, were not so necessary. But
 seeing that some of them can too readily proclaime
 with the King of Egypt, Esa 19. 11, *Filius Sapientum*
Ego, ego filius Regum antiquorum, their *Regall descent*,
 their *Royall indowments*; And that of *Salomons*, Ec-
 cles 8. 3: *Omne quod voluerit faciet Rex*, their *unlimi-*
ted authority and *prerogatives*, and that, verse 4: *Nec*
potest quisquam dicere quare ita facis? their *uncontrou-*
lable commandes, their *power paramount*; And that of
Nebuchednezar, Dan. 4. 27, *Is not this Great Babel?*
 &c. The *extension* of their *territories*, the *magnifi-*
cence of their *buildings*, and the *affluence* of their
meats: It pleaseth therefore this our *Iehouah* to ha-
 zard them, either in their persons, or in their *States*,
 with some *dāgers*, that they may acknowledge with
 the *Prophet*, Psal 82. 7, *Though they bee Gods in*
dignitie and place, yet that *Princes may fall and die*

like

The same reason for prelates.

like other men. Hee was a King (and a famous one) that said and sung it, Psal. 30, 6. *Ego dixi in abundantia mea non mouebo in eternum, I said in my prosperity, I shall neuer be remoued, thou Lord of thy goodnes hast made my mountaine so strong; v. giuen me victorie ouer mine enemies, stablishment in my throne, peace within mine owne boorders, fidelity of my Subiectes, and children of my loines for succession: but presently ver. 7. avertisti faciem tuam, some extremity or other attached him, and then hee changes his tune, Et factus sum conturbatus, and what profite is there in my blond [in sanguinibus] to be borne a King, or to bee a father of Kings, being thus continually exposed, and subiect to such feares and dangers? The like is Iehouah his triall of *Gouernors*, subordinate to *Princes*, but chiefe both in *Church* and *State*: for the first, there is a feare, it seemeth by S. Paul, 1. Tim. 3. 6. That *Church-prefermentes* will make men proud for *knowledge*, as a quill *ουατοῖς*, 1. Cor. 8. 1, blowes vpp the cheekes, and makes some men look, and speake big: & *Authority* ioyned with all *τυφοῖς*, puffes vp their mindes, 1. Tim. 6. 4, and like that *ventus Typhonicus*, Act: 27. 14, makes them bluster, and carry themselues like a tempest, that whereas they are set ouer their *Ministers* to be *Fathers* vnto them, by aduise to direct them, with loue to censure them, they doe, which is S. Peters word, 1. Pet. 5. 3, *κατακυρινεῖν τῶν κληρῶν*, dominere like Tyrants ouer their *Cleargie*, yea, which is S. Pauls, Coloss. 2. 18. *καταβραβεύειν*, leade them in triumph, as if they had gotten them in conquest, and for a*

Psa. 30. 6

Verf. 7.

1. Tim. 3. 6.

1. Cor. 8. 1

1. Tim. 6. 4.

Act. 27. 14.

1. Pet. 5. 3

Collos 2. 18

His fire for Prelates and States-men.

2. Cor. 4. 6.

Mat. 15. 14.

Deu. 19. 14.

Iac. 3. 9.

Mart. Mar.
in Epist.

Mar. Iun.

2. Cor. 12. 21

Verf. 15.

1. Reg. 10. 8.

Pro. 22. 29.

Exod. 5. 10.

spoile, keeping them rather in awe, then order, and in a scruple feare, rather then a reuerent awe: but if to knowledge and authority *wealth* accrueth, that *τυφλοι*, 2. Cor. 4. 6. *blindes* them, either lulling them in idlenes, that they become *blinde guides* through ignorance: or hood-winkes them to be *blinde Censurers*, not willing to see offences for giftes and rewardes. And therefore it pleaseth God, to let them passe through the *fire*, either of some *reproachful Schemer* (for the tongue is a fire, saith S. Iac. 5. 6.) to reuile their persons: or some *vnnaturall Cham*, to reueale their turpitudes, or some *Yelping Rhetorculists*, to crie them downe into Premuneries; or which was S. Pauls feare in himselfe, 2 Cor. 12. 21, God himselfe will abase them among the people, that it shal breake their hartes to see that, which S. Paul complained of in the same Chapter, verse 15, their *much care* returned with *little lone*, their labors many, but fruitlesse and vnprofitable.

And if *Socii Zorobabel*, *Kinges attendantes*, and *Officers of State*, had not some *fiery trials* to passe, perhaps, as they haue the *Queene of Sabaes blessing*, 1. Reg. 10. 8. *Happy are thy seruantes which stand euer before thee* (for it is a blessing of God to stand before princes in daily attendance and seruice, and was wont to bee the reward of diligence, Prou. 22. 29, not a gift of fauour) So, their behauiour may bee such, that (as the task-masters vnder Pharao, not caring how they vex the subiect, so the Prince may bee enriched, Exod. 5. 10,) the people shall curse them: for when the wicked are in authority, *populus gemit*, Prou:

Satan his fire.

29.2. and their groanes oft times breake out into execrations. Many therefore, saith Salomon, doe affect the face of the Ruler, that is, to be his favorites & officers, *Sed iudicium à Domino egreditur singulorum*, Pro. 29.26, but God hath a iudgement for euery one of the, eyther to restraine them from oppressing, or punish them for oppressing.

Pro. 19.1.

Ibid. ver. 19

Thus farre goeth Iehouah with his fire. Now wee come to Satans, for they both vse fire in their executions: but as the Greeke Fathers elegantlie distinguish vpon 1. Pet. 1.7: Gods fire is *ἁγίου πυρός*, *ignis ad probationem*. In the 13. of this Prophecie, 9. ver: *Vram eos sicut vritur argentum*, I will trie them in the fire like as siluer is tried. The diuels is *ἁγίου πυρός*, *Ignis ad perditionem*, a consuming, a denouring fire: for it is well obserued by Gregorie, that *nihil Satanā satiat, nisi animam sauciet*, nay, *nisi animam tollat*: the Diuel is not satisfied, vnlesse he wound the soule, nay vnlesse hee take away the life. The ground thereof S. Barnard telleth vs, is Enuy, *bonis quā nos facere, quā nos habere videt, inuidet*. His enuy of Adams happines in Paradise, made him tempt Eve to sinne, but his end was to haue kilde them both; for taking holde of that threate, *Morte morieris*, it hee wrought vpon, and at that hee aymed, which made our Sauiour, Iohn 8. 44. to tearme him a *murtherer from the beginning*. In which case hee vsesh a shrewde policie: for though hee woulde not care, if all the men in the worlde were on a light fire, yet, if hee espie that there bee *Titiones*, some whome God (for best reasons knowne to himselfe)

1. Pet. 1.7.

Zach. 13.9

Greg. in
Iob, 1

Bern. in
Cant.

Ioh. 8. 44.

doth

Satan aimeth at the death of Kings.

Vet. 1.

Iob. 2. 4.

Zach. 1. 13.

Luc. 19. 14.

Pro. 11. 14.

Iud. 17. 1.

Luc. 19. 24.

doth afflict, hazard, or endaunger, he wil not bee quiet, but as in this place, *stare à dextris*, and stil bee vrging God to set these Brands a flaming, to consume them: you see his course in Iobs case, if God giue leaue for impouerishing of him, hee will adde for killing him. and skinne for skinne, and all that a man hath will hee giue for his life, saith the Deuil, Iob, 2, 4: yea, God himselfe in this very story did see it, and acknowledge it, Cap. 1. 15: *Ego iratus sum parum, ipsi verò adiuuerunt in malum*, I was angry but a little, & they helped forward the affliction, that is, I made them Brandes; suffered them to bee scorcht in the fire, brought them into captiuitie, but Satan and his instrumentes the Babylonians, not content with their thraldome, would haue kept them in, vtterly to haue consumed them. Marry of all other, these Brandes, Zerobabel, Iehoshua and their friendes hee maligneth euē to death, because they are the mainest enemies vnto him, and his: and therefore for Kings, hee and they are affected like them, who in the 19. of Luke verse 14: said, *Nolumus hunc regnare*, we will not haue this man to raigne ouer vs. first, if they might haue their mindes, it should bee *nolumus regnari*, they would haue no King at all, because *vbi non est gubernator*, saith Salomon, where there is none to gouerne, Prou. 11. 14, the licence to sinne is general; Anarchy letteth loose the reines to all impietie; and men shall doe whatsoener is good in their owne eyes, as in Iud. 17. 1. And that is it which Satan intendeth, for licence enlargeth his territorie. 2. *Nolumus hunc regnare*, if hee bee such a King as that parable describes,

The best Kings especially he would destroy.

cribes, austere house, a severe man, taking a strict account of his subjects, such a one as ioynes *David* practise to *Solomon*'s iudgement, whole opinion is, that wicked men are an abomination vnto the King, *Prou. 16. 12*: and that, therefore, a wise King will either banish them, or put them to the wheele, *Prou. 20. 26*: And *David* made it good by his practise, *Psal. 101. 10* In matutine, speedily will I destroy all the wicked of the land, and roote them out from the city of the Lord: then no maruaile, if *Satan*'s Souldiers say vnto such a King as their Captaine spake vnto the King of *Kinges*, *Quid nobis & tibi?* *Mat. 8. 29*. What haue wee to doe with thee? or doe as hee did, neuer lin plotting and engining, til hee had brought him to death. A good King must expect to bee destroyed before his time, if hee seeke to destroy the wicked in their time, especially, if hee bee as *Zorobabel* here, A temple-builder, a religious King, one that endeuours to restore and retaine Religion in her first purity. Who so reade the booke of *Ezra* and *Nehemiah*, shall see how these very parties were incountered, and endaugered. But, put case it bee a Monarchie, and there must bee a King, and hee which is, no severe exactor: yet *Nolumus hunc regnare*, if *Satan* and his, may haue their will, One shall not hold long; because, as in the change of the Person, there may be a change of Religion; so in States vnterled, as in often changes they must needes be, dissolutenes of life, Atheisme in opinion, breach of all lawes, both Gods and mans, goeche vnegarded and unpunished; for *Satan* knowes it is best fishing in troubled water.

Prou. 16. 12

Prou. 20. 26

Psal. 101. 10.

Mat. 8. 29,

*Ezra.
Nehem.*

The same end and no other for Prelates.

And no other, but utter extirpation intendes he, for Iehoshua the Prelates and Clergie: for, that the ministry is made the worldes disdaine, and the Chiefe in that order, as S. Paul speakes, 1. Cor. 4. 14, are accounted *sepulchrum in speciebus*, the offals of the lay-stall, the dust of the Smithes forge, loathsome and contemptible, yet, if they liue, their doctrine may annoy both him and his: and therefore, though hee haue leaue, to bee *spiritus mendax*, 1. Reg. 22. 22, to seduce all the Prophetes, foure hundred at once, that's nothing with him, so long as either Michaiah that speakes truth vnfaignedly, or Elias that reproues sinne vnpartially, doe liue and breath. Iohn Baptist, though in prison, may doe good with his preaching, and therefore the best seruice is to haue his head in a platter. And if Satan might haue beene a Lion in the Den, Daniel should not haue so escaped as he did. Diuinity is the soules physicke, if then it may bee effected, which is Ier. 8. 22, that there shall bee no Physitian in Gilead, none to recover the health of Gods people: as the Psalmist speakes, psal. 74. 9, that there bee not one Prophet left, not one that understandeth any more, that is it, which this Destroyer desireth, for where Prophecie (1.) preaching faileth, saith Salomon, Pro. 29. 18. the people lie open for a pray vnto his teeth.

None other end doth his malice aime at, for these Secii Zorobabel, great Counsellors of State, because (thinkes he) though Salomon be dead, yet so long as his graue Senators and Counsellors doe liue, they may keepe young Rehoboam in some awe,

and

1. Cor. 4. 14.

1. Reg. 22. 22.

Mat. 14.

Ier. 8. 22.

Psa. 74. 9.

Pro. 29. 18.

1. Reg. 12.

His reasons of desiring the Death of Counsellors

and the State in some order. Counsel is the foundation of a Realme: So the Hebrewes call it *Israh*, wherein there is faith *Salomon* first *salus*, Pro. 11. 14, *justice* & assurance, secondly, *stabilitas*, Pro. 15. 23, no feare of generall alteration, but hope that things shall be in *statu quo*, a firme stabilitie; that though the roose bee fallen, the olde King bee dead, yet, if the foundation, his counsell remaine, the whole fabrick of the state standes as it did, and the chiefe stone, *Primarius lapis*, as our Prophet calleth it, Cap. 4. 7, his iust successor may be the sooner reared; whereupon, all the Rhetoricke and force *Satan* can applie, shall be to importune God to do in all States, as in this captivity he thought wold haue been done, (& the Prophet much feared it, Lam. 4. 11.) to turne *Israh* into *Israh*, *Fundamentum in incendium*, to kinde a fire in *Sion*, *qui deuoret fundamenta eius*, vtterlie to subuert the fundamentall stones and staies of a Kingdome. Yee know what *Philip* of *Macedon* his demaund was of the *Athenians*, to dismisle al their Orators: and *Demosthenes* Apologue as an answer thereunto, that the *Wolues* desired the shepherdes to dismisle their dogs, to which they yeelding, the *Wolues* entering, deuoured both the sheepe & the shepherdes also. In this storie, as *Zorobabel* and *Iehoshua* are intituled *filii Olei*, Cap. 4. 14, being Gods Anointed: So their Socii are called *Septem Lucerna* ver. 2. the lightes and eyes of the King & state: not ordinary lightes, but, as the great Philosopher *Aristotle* resembleth them, *ὁ βελιστοκονυχία*, such as stand in the diuision of high-ways, which haue

Pro. 11. 14.
Ibid. 15. 23.

Zach. 4. 7.

Lam. 4. 11.

Phil. Maced.
Demosth.

Zach. 4. 14
Vatable. ibi.
Ver. 2.

Aristot. Po-
lit. 4.

His reasons why he desireth, &c.

Hest. 2. 22.

1. Reg. 12.

2. Reg. 6. 14

Pro. 11. 14.

Reuel. 9. 11.

1. Pet. 5. 8.

a light to shew the way, and a hand to direct which way: such is their office, who are in counsell of state, both *detegere proditoria*, to retriue and bewray conspiracies and treacherous plots, if there bee any, as *Neordecai* to *Ahashuerus*, Hest: 2. 22: and also *dirigere ad sana*, to aduise the best for the King and Realme, as the olde Senators to young *Rehobam*, 1. Reg. 12. These lightes therefore, as standing in his light, the Prince of darkenes [*stat a dextris*] incessantly labourerth to blow out, at least to blow vp. Yee see the King of *Aram* raiseth as great a force, and sendeth *robur exercitus*, 2. Reg. 6. 14, as mightie an hoast to surprize *EliZeus* the chiefe Counsellor of state vnto the King of *Israel*, as to the inuading of a Realme, or the surprising of an impregnable hold. And no maruaile, for herein dooth *Satan* make knowne both the intention, and nature also of his malice; his intention to ruinate whole States, for where no counsell is, the people fall, the Realme is subuerted. His nature, that hee is an *Abaddon*, Reuel. 9. 11, that is a Destroyer. S. Peter sayeth, he is a *Lion*, 1. Pet. 5. 8, not content to range, vnlesse hee roare, nor satisfied vnlesse hee deuoure, a right *Intendiaris*, that wil not suffer a Brande to escape, but if hee can, it shall into the fire. *Sed increpet te Iehoua*, is the beginning of this verse; there is a hooke for this *Bebemoth*, who though hee haue the pray in his mouth, yet his iawes shall not meere; hee not so greedy to deuoure, but *Iehoua* as watchfull to deliuer. though it bee *Torris in igni*, and euen now taking flame, yet it shall bee *Tisio crepta*, snatcht

out

Gods mercy in deliuering Kings.

out and saued; wherein two things are to bee obserued. 1. the *safetie* in generall. 2. the manner of the *safetie* in the word [*creptus*] and that is two-fold: 1. in the simple *raptus*, a *speedy* and *unexpected* deliuerance. 2. in the compound, *creptus*, a *full* & a *powerfull* rescue.

It is the Lords mercy that wee are not all consumed, saith Jeremy, Lament. 2. 22: but his principall mercy it is to rescue and saue Kings and Gouvernours; for rather then they shal miscarry or perish, he wil, saith David, Psal. 57. 4, *send from heauen to saue them*, from those that would deuoure and swallow them: other men hee saue by diuerse meanes, but he is *robur salutum unctis eius ipse*, Psal. 28. 8, yea therein is the extention of his mercy, because it is communicated vnto many; for the *safetie* of the King, is the *incolumity* of the whole Nation: but, if *Herod* be troubled, all *Ierusalem* is troubled with him: Mat. 2. 7: & *percussio Pastore dispergitur Grax*, saith our Prophet, Cap. 13. 7, *Smite the shepheard, and the whole flocke will be scattered*. And as it is his mercy, so it is his wisdom also, for they represent his Person, *I haue said yee are Gods*, Psal. 82. 6, that is, for Kings & statesmen, and present his message, *pro Christo legatione fungimur*, 2 Cor. 5. 20. we are embassadors for Christ: that is, for Prelates and Churchmen. Magistracy of both sorts is his ordinance, Rom. 13. 1. What hee hath ordained, it stands with his wisdom to maintaine. And as the rescue of them argueth his mercy and wisdom, so the manner thereof, his power, and glory. His power, for therein hee sheweth, that hee hath

Lament. 3.

22.

Psal. 57. 4.

Psal. 28. 8.

Mal. 2. 7.

Zech. 13. 7.

Psal. 82. 6.

2. Cor. 5. 20.

Rom. 13. 1.

God his diuersity of deliuerance.

Psa. 68. 90.

Eccles. 10. 20.

2. Reg. 7.

1. Sam. 23.

Act. 23.

Act. 16.

Psal. 68. 21

Psal. 84.

Pl. 40. 2.

2. Cor. 1. 10

1. Reg. 18. 38

Dan. 3. 22.

as David obserueth, *omnimodam salutē*; Psa. 68. 20, all manner of deliuerances, by detection of the conspiracie, by protection from them, by preuention before the daunger, by subuersion in it: the birde in the aire shall bewray it, Eccles. 10. 20, or the wing of the birde, the penne of a quill shall reueale it. A Pannicusterror, as in the siege of the Assirians; a rumor unexpected, as in the streights of David, a youth not thought of, as in the conspiracy for Paul; a sudden Earthquake, as in the duresse of the Apostles: briefly, as David speaketh, Psal. 68. 21. *Domini sunt exitus mortis*, the issues of death, and the variety of issues are the Lordes: According to the daunger such shall bee the issue: are there degrees of perils, not onely the pitte, but the horrible pitte from thence he hath fetcht mee out, saith David, Psal. 40. 2. Are there degrees of death? as it seemeth by S. Paul there are, not onely mors a death, but tanta mors so great a death; Hee hath deliuered vs from so great a death, saith the Apostle, 2. Cor. 1. 10. Now if there bee a tantum in any daunger or death, it is in that which is by fire, an vnmercifull Element, the Egyptians call it *Belluam animatam*: See the rage of this beast, in the 1. Reg. 18. 38, the fire fell; and presently, vorauit Holocausta, & ligna, & lapides, & puluerem: it deuoured the sacrifice, the woode, the stones, the dust also, and twelue barrells, besides a whole trench full of water, all at once in a moment. See the breath of this beast, the very heate of the fire out of the fornace mouth, flue the men that brought Sidrach, Misach and Abednego to their execution, Dan. 3. 22. So

that

The application of the text to the dayes occasion

that this requireth more then an ordinary deliuerie, it had neede of a *Rapuit* (for so the *Angels* snatcht *Lot* out of *Sodoms* fire, Gen. 19. 16:) the daunger thereof being so deadly, the death so present, the presence so dreadfull.

Gen. 19. 16.

And so haue wee gone thorough this *Text*: wherein we haue showed, 1. who are these brands: 2. Gods wisdom in suffering them to bee so; 3. Satans malice to haue them set on fire; and *Iehonah* his powerful mercy in deliuering them, his glorious power, *Eripiendo*, in so deliuering them.

A word or two, by way of *Application*, to the occasion of this daies assemblie, and so I end.

Application

What here was presented in a vision to *Zacharie*, was as this day twelue-month visibly acted vpon vs; for there is none in this Church, or in the land, of *Honor* or birth; or office of State, or place of iustice, but hee may (me thinkes) giue for his *Imprese* a Brand placed iust to the mouth of *Nebuchadnez-Zers* flaming furnace, smoaking, but escaping the flame; and his *Motto*, this scripture *Adage*, *TITIO EX IGNE*. The King in his *Diadem*, the *Queene* in her *frontlet*; the *Prince* in his *Coronet*; the *Nobility* in their *Collers*; the *Clergie* in their *Signets*; and so the rest whome it did concerne (and whome did it not concerne?) may fitly and truely vse this for their *Poesie*, *Nonne ego Titio? Was not I, a Brand, snatcht out of the fire?*

To particularize the *designement* and the danger intended, were to burne day light, indeed, to light a Torch beefore the *Sunne*; so many of

honor

honor heere present, better acquainted with them (as is fitte) then my selfe: and so many *Treatises*, extant, amplifying it more fully, then either my skill will afford, or this time permit.

Psal. 57, 8.

Exo. 17. 14

My office is, by *Salomons* rule (as you hearde in the beginning) to inforce my speech at this time *Clavis* and *Stimulus*, to imprint in your minds the horror of the daunger, and to excite you to thanksgiving for the *Rescue*. And my duty is, to keepe mee to my *Text*. Of the *Incendiary*, the *Bou-tesfeux* (So *David* calleth such wretches, Psal. 57. 8.) those *firebrandes* that would haue set these *maisterbrandes* on a flame, not one word, eyther by way of inuective or commemoration. For first, they come not within my *text*: secōdly it is *Gods* owne direction to *Moses*, Exod. 17. 14: *Deleatur memoria Amalech sub caelo*, let their names be forgotten, their houses forlorne, and their posteritie odious, *sed scribatur memoriale*, yet let there be a memoriall reserved of the *Deliverance*.

First, therefore, wee will beginne with *Titie*. Had they beene *Titiones fumigantes*, smoking *brandes*, (who were principally intended for the fire) good for nothing but to stifle the throate, and make the eyes to smart and weepe, some pretence there had beene, and yet I must tell you, yee of *honorable place* were so indeede, yee made them to weepe, for there are a sort of men, of whome the *Poet* speaketh,

Vix quætenent lachrymas, quod nil lachrymabile cernūt.

This was it that grieved them, that you gaue

them

The application, &c.

them no iust occasion to bee griued. But had the King beene, as the *Bramble*, Iudg. 9, base of birth, and raised by a faction: The *Queene* a *Iezabel*, Idolatrous and dissolute: The *Prince* an *Abalon*, ambitious and disloyall, the *Clergie*, *Ieroboams* *Priestes*, the ragges of the people; the *States-men*, *Rehoboams* *Yongsters*, virging whippes and *Scorpions*; the case had beene somewhat altered: and yet it becomes not good *Subiectes* to bee their owne *Renengers*. *Christianity* teacheth *Patience*, not *Rebellion*. But hauing a King so royally descended, so rightfully enthronized, so mildly affected, (to say no more) so incomparably indowed: A *Queene* so vertuous, so courteous of demeanor: A *Prince*, the *starre orient*, euen the *Cynosura* of *Europe* (of the *Clergie* I will not speake) *Counsellors* so graue, so Honourable; like so many rich *Jewels*, compassing the *Kinges* crowne; fast and faithfull, and therefore pretious to their *Soueraigne*, of perfect lustre in themselves, of radiant & comfortable aspect to the *Subiectes*:

*Quid meus Aeneas in vos committere tantum,
Quid Troies potuere?*

What fancie, what furie, what Deuill could haue so intraged the spirit of any, to haue set such glorious *Brandes* on fire, at once to consume them? and so might I go on in amplifying this point. But I come to the second [*Ignis*] The nature and manner of the combustion intended: the expressing whereof, requireth rather a *Nuntius* in a *Tragedy*, then a *Preacher* of the *Gospell* of Peace. For how

Iudg. 9.

2. Reg. 9.
2. Sam. 15

1. Re. 12. 31
Ibid ver. 11.

The application, &c.

might hee whet his *Stile*, and raise his *Muse*, in pur-
traying the *horror* of this designement, which was,
not in Armes and open rebelling, that had beene
more manlie: not with *stab* of *Dagger*, or *shotte* of
Dagge, that had beene mote visible and auoydable:
but with an *insensible element*, and the most deadlie
of all *elementes*, *fire*; & of all *fiers* the most *hellish* and
speedy, *GVN-POWDER FIRE*; cowched in
a darke Vault, inclosed in barrells, enuironed with
yrons, enuveloped with wood and coles (*all fierie su-
ell*) to haue hoisted, to haue crushed, to haue dis-
membred, the most *Honorable Assembly of Christen-
dome*, sitting in their *State*, in the house of Peace,
in their Senate of *sacred Counsell*, and that in the
twinkling of an eye, with one deadly *thundering
blow*; as if the house of *Parlamens* had beene an o-
ther *Mount Sinai*, *Exod. 19, 16*, & were to deliuer
lawes *cum igne, sonitu, & fumo, & tremore horribi-
li, with fire and thunder and smoake, and an exceeding
trembling*. Surely, wee might haue begunne the
verse with *Dauid*, [*Wee went through fire and water,*]
but *God* knowes whether we might haue ended the
verse with him or no? [*thou hast brought vs out into a
wealthy place,*] for I doubt whether the most secure
in his own conscience, could haue ascertained him-
selfe, beeing surprised with so sudden a frush, that
hee was sufficiently prepared to bee receiued into
Heauen. A *downable fire* that should haue destroyed both
body and soule. I come to the thirde; that is,
[*Ereptus*] the *manner* of the *deliuey*. And
therein my song must bee with *Dauid*, of *mercy*
and

Exod. 19. 16

Psal. 66. 22.

The application and conclusion.

and iudgement: of mercy, in deliuering vs: of iudgement, in so deliuering vs. Their owne *tonng* (which *Basil* calleth *Plectrum mentis*) or their Pen rather (which is *plectrum lingue*, and makes the tongue to speake, where it cannot be heard) couertly describing it: but withall Gods Spirit, inspiring the King to reueale it fully, though *incongruously*: for surelie, had hee not bene a better Prophet then, in that point, hee was a Grammarian, wee might all haue perished, & neuer knowne who had hurt vs. But this is Gods glorie, which addes much to his mercy, that though hee bring vs ad os sepulchri, to the mouth of the graue, to the pits brinke, yet hee will not leaue vs in *valle mortis*: die wee must, and it is a Statute in the Parlament of Heauen, (*Statutum est omnibus semel mori*: but hee will not tradere nos morti, saith *Dauid*, Psal. 118. 18, giue vs ouer to die, *PER TRADITIONEM*, that is, by treason and conspiracie.

Lastly, which is my principall part, and that which I am to vrge, is this same (*Nonne*) *Nonne*? was it not a strange deliuerie? and then againe, *Nonne*? Is it not perpetually to be recorded? Surely; if *Iehouah* remember vs with his *Nonne*? Is not this a brand snatcht out of the fire? verified of our whole land (as of *Ierusalem* here): shall not we answer him with *Dauids Nonne*? Psal. 62. 1. *Nonne Deo subiecta erit anima nostra*? Shall not our soules waite still vpon God, since that of him cometh our saluation? *Zerobabel*, *Iehoshua*, and that Companie celebrated this their deliuerie, Cap. 7, in *Fragoris acclamationibus*, with shouting acclamations, and the *te-bur*.

Basil.

Heb. 9. 27

Pl. 118. 18

Pl. 62. 1.

Zach. 4. 7.

The Conclusion.

Psa. 147. 20.

Psa. 148. 1.

den of their shoutes, and songes, was *Gratia, Gratia*:
we surely in our *rescue* haue seene *Gratiam Dei*:
shall wee not in our *Memorial* thereof sing *Gra-*
tias Deo? if hee in our deliuerie haue verified the
last verse of the 147. Psal, *Hee hath not dealt so with*
any nation: It may bee a shame for vs, if wee goe
not on forward to the first verse of the very next
Psalm: *O prayse the Lord of Heanen, prase him in*
the highest. To him therefore, as for all his mer-
cies wee are most bound, so for *this deliuerance*,
(next to our *redemption*, from *Hell-fire* by the
blood of Christ) aboue, and more then
all, bee ascribed all *Glory, power,*
praysse and dominion, now
and for euer,

Amen.

FINIS.

